

1826-1827 122.6.7.9

A
S E R M O N

PREACH'D
To a CONGREGATION of
Protestant Dissenters

A T
S A L I S B U R Y.

[Price Six-pence.]

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S A L I S B U R Y

[Price six pence.]

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LOVE TO OUR COUNTRY,
AND
Zeal for its INTEREST

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Recommended in a

S E R M O N

PREACH'D

TO a CONGREGATION of
Protestant Dissenters

A T

S A L I S B U R Y,

On SUNDAY, October 6, 1745.

AND

Published at their particular REQUEST.

By SAMUEL ROBERTS.

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Cari sunt Parentes, cari Liberi, Propinqui, Familiares: sed omnes omnium Caritates, Patria una complexa est: pro qua, quis bonus dubitet mortem oppetere, si ei sit profuturus? Quo est detestabilior istorum immanitas, qui lacerarunt omni scelere patriam, & in ea funditus delenda occupati & sunt & fuerunt.

CIC. de OFFIC.

The FOURTH EDITION.

L O N D O N :

Printed for R. HETT, at the Bible and Crown in the Poultry; J. NOON, at the White Hart in Cheapside; R. KING, at the Bible and Crown in Fore-street; M. COOPER, in Paternoster-Row; T. CADELL, in Bristol; and A. TOZER, in Exeter. 1745.

LOVE TO OUR COUNTRY

AND

TO OUR KING

SERMON

PREACHED

TO A CONGREGATION OF

STOCKHOLM DISSEMINATORS

AT

ST. ANDREW'S CHURCH

ON SATURDAY, OCTOBER 17, 1852



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To the CONGREGATION of
Protestant Dissenters

Who attend my MINISTRY.

THE Desire you express'd of seeing in Print, what was the last LORD's Day delivered to you from the Pulpit, has been the rather comply'd with, as it serves to discover in you, that Zeal and Love for your Country, that firm Regard to our present happy Constitution, and that just Abhorrence of the impious Attempts now made use of to subvert it, which the following Discourse was intended to animate and improve.----The greatest Pleasure I can receive from my Labours among you, will be to see you act up to those righteous Principles of Liberty, Civil and Religious, which you cannot

DEDICATION.

not be indifferent to, *as* CHRISTIANS,
as PROTESTANTS, *as* PROTESTANT
DISSENTERS.

I am sensible the following Sermon, design'd only for your own proper Service, without the least Apprehension of being expos'd to public View, must necessarily want much of that Correctness, and Finishing, which the Greatness and Dignity of the Subject requires: The Honesty of the Design, however, having recommended it to *your* particular Regard, the same, 'tis hop'd, will be my Apology with *others*, for any Defects that may attend the Execution of it.

New Sarum,
Oct. 8, 1745.

S. R.

PSALM cxxii. 6, 7, 8.

*Pray for the Peace of Jerufalem :
They fhall prosper that love thee.
Peace be within thy Walls, and
Prosperity within thy Palaces. For
my Brethren and Companions fakes,
I will now fay, Peace be within
thee.*

AMIDST the many kind and generous Affections which the wife and benevolent Author of our Beings has implanted in our Conftitution, that of Love of our Country is certainly one of the nobleft and moft amiable: Other Paflions often center in, and have a principal Regard to our own felves; partial

partial Friendships and private Acquaintances generally look no farther than the particular Convenience of the Persons by whom they are contracted; but this, even separate from any Views of personal Interest, as promoted and secured by public Prosperity, carries along with it such Marks of unbounded Generosity and diffusive Benevolence, which are the highest Glory, the brightest Ornaments of human Nature. This acts as a proper Check to all the low and mean Designs of an immoderate Self-love; raises us from the lonesome, abject, and contemptible State, to which a sordid Attention merely to our own narrow and private Interests, would confine us; and teaches us to consider ourselves, as we really are, Members of one great Body, to whom therefore nothing that relates to the common Advantage or Prejudice of the Whole, ought to be indifferent. This opens and enlarges the Heart of Man, to take in the most generous Pleasures, to form the most grand and extensive Designs; gives us to consult, to pursue, to rejoice in the Happiness of Thousands; and raises us to the nearest Resemblance in which Man is capable of approaching to the blessed God, even a Delight to do Good, and to communicate Pleasure to all around us.

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Animated by this, what great and glorious Exploits have been perform'd by the Sons of Men! How have the Feeble been protected, the Oppress'd vindicated; what Deliverances have been wrought, and what Tyrants have bled! From what low Beginnings how many Communities and States rose to the highest Pitch of Power and Glory; and how firm, how unshaken have they continued, whilst an ardent Zeal for the Common-wealth inspir'd, directed, influenc'd every particular Member of it! But this once extinguish'd; this strong Cement, which united the several Parts of the grand Building, once dissolv'd, how have the most potent Kingdoms and Empires insensibly sunk into Weakness and Contempt, or tumbled violently down into one common and universal Ruin! --- In a Word, whatever other Principles are necessary to form a good and amiable, it is this must help to finish a great and exalted Character. In proportion as this warms and enlarges our Hearts, we naturally grow into more general and public Usefulness; but when we become so sunk, so contracted into Self as utterly to disregard, or be very indifferent to the Welfare and Prosperity, of others, we are lost to every good and valuable Purpose, and have cast

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off (I will not say) all the generous, tender Sentiments of Religion, but even the strongest and most endearing Ties of Humanity.

There is no Person here, I imagine, but who will easily conceive to what End these Reflections are directed, and to what Purpose they naturally lead. The present Circumstances of this Nation, threatned with Evils of the most formidable Kind, and alarmed with Apprehensions of the most horrible Danger, necessarily call upon us to quicken the Ardor of public Spirit, to stir up every latent Spark of Love for Liberty, and mutually to receive and spread the glorious Flame of Zeal for the common Cause, which at the same time that it warms only and enlivens ourselves, will effectually scorch and consume our Enemies. Deplorably sunk and degenerate must we indeed be, if we can sit unmov'd and unconcern'd when our dear Country is likely to be involv'd in all the Guilt and Horror of a Civil War: When the mad Sons of *Violence* and *Plunder*, led on by a *patch'd up Hero*, a *base Pretender*, making his last desperate Push to obtain a Throne, from which, by the most just and solemn Laws, he stands for ever excluded, threaten to overwhelm us with Ruin and Desolation, and make our Religion, our Laws, our Liberties, every thing dear and valuable to us,

as *Britons*, and Protestants, fall a Sacrifice to their unjust, cruel, blood-thirsty and implacable Resentments. When such Dangers threaten us, I say, when such a dark and dismal Cloud hangs over our Heads, how should we strengthen, encourage, and comfort the Hands and Hearts of each other ! How should we endeavour to raise in ourselves, and to inspire others with the same pious, truly great, and public Spirit, which animated the Psalmist when he penn'd these Words : *Pray for the Peace of Jerusalem ; they shall prosper that love thee. Peace be within thy Walls, and Prosperity within thy Palaces. For my Brethren and Companions Sakes, I will now say, Peace be within thee.*

I shall not at present enter into any nice or critical Enquiry relating to the Occasion of these Words, or upon what Circumstances in the Affairs of the *Jewish* State they might probably be uttered. They are plainly the Language of a Heart full of that Zeal and Regard for the public Tranquility and Welfare, which at all Times are very suitable and becoming ; but never can they be more seasonably adapted, never can they be more properly made use of, than at the present Juncture, to express the Sentiments and Desires which should, nay, which will arise in the Heart of every one who wishes well to the true

Interest and Happiness of his Country.----
 I shall consider them then, so far as the Limits of a single Discourse will admit, as they intimate to us---from whom, and by what Methods we are to expect the Recovery or Preservation of public Peace and Prosperity : *Pray for the Peace of Jerusalem*--as they represent the Greatness of the Blessings wish'd for and desir'd under these Expressions : *Peace be within thy Walls, and Prosperity within thy Palaces*---as they hold forth this additional Motive, of peculiar Force to every benevolent Mind : *For my Brethren and Companions Sakes, I will now say, Peace be within thee.*—And lastly—as they administer Matter of Hope and Encouragement to every one who sincerely aims at and desires his Country's Welfare : *They shall prosper that love thee.*

First, Let us consider these Words, as they intimate to us *from whom*, and by *what Methods*, we are to expect the Recovery or Preservation of public Peace and Prosperity : And this is confessedly from God, the great King among the Nations ; and from our humble and sincere Endeavours to obtain his Protection and Favour. — I am now speaking to a Christian Assembly, who are not ignorant that an infinitely supreme and wise Mind is conversant with the Affairs,
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and directs the Circumstances of the Sons of Men. We are persuaded, my Friends, that the same good and powerful Being who first created, still maintains, and governs the World. He superintends the Affairs of his whole Creation : Nothing is transacted but under his Eye, and within his Reach : He over-rules the Jars, Tumults, and Commotions of this our World, by a wise and unerring Management ; and administers a just and righteous Scheme of Government over every Kingdom, and towards every Creature. As the Being and Prosperity of every individual and private Person, so also of public Communities and States, depend upon him : He bringeth low and lifteth up ; and transfers Power, and Riches, and Strength, from one Kingdom to another People. Would we enjoy, therefore, the Blessings of public Peace and Prosperity, or would we be delivered from the Danger and Distress which at any Time threatens to invade and disturb us ; our great, our principal Dependance must be upon the heavenly King, from whom cometh our Help. Let us, indeed, make use of all the Understanding and Ability which God hath given us ; and enter upon every just, prudent, and probable Measure for the Good of our Country : Let us project, consult, deliberate

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and act, with all the Vigour and Resolution worthy the important Cause; but at the same time let us *pray too for the Peace of Jerusalem*; otherwise, we neglect what helps to constitute the best Security and Defence of any Kingdom or State; and in vain are all the Resources of human Policy and Power in its Behalf. Our best laid Schemes, our most promising Precautions are all in vain, if we *forget the Maker thereof, and have no respect to him that fashioned it long ago* *. Let us then, especially at this Time, with one Accord, offer up our united Requests, and with joint Supplications implore the Protection of the Most High. As the Danger which threatens us is common and universal, so also let our earnest Endeavours to prevent it be. Let us every one, for ourselves, and for each other, with all Humility and Lowliness, acknowledge before the great God our Guilt, our Wants, and our absolute Dependence. With all becoming Earnestness let us deprecate the Calamities which we have but too justly deserved; and with a holy Zeal and Fervour of Heart, suitable to the Occasion, plead our Cause before him, and fill our Mouths with Ar-

* *Isai. xxii. 11.*

guments. Let us say, *Preserve thy People, O Lord, and spare thy Heritage! Spare the Vineyard which thine own Right-hand hath planted: Suffer not the Boar out of the Wood to waste it, nor the wild Beast of the Field to devour it* *. Let not this fair Land of Liberty be over-run with desperate Ruffians, popish Miscreants, and inhuman Murderers; but spare us, O God! spare us for thy Mercy, and for thy Truth's Sake; for thy Mercy's Sake, which will so illustriously appear in the Rescue and Deliverance of this great People! For thy Truth's Sake, which will hereby be most signally preserved and made to triumph over all the Attempts of Superstition and Idolatry! In a Word, let us worship and bow down, let us kneel before the Lord our Maker; and expressing our unfeigned Sorrow for our own Offences, and our deep Concern for the crying Abominations of our Country, let us sincerely purpose and resolve to walk before him in the Ways of Righteousness and true Holiness, more worthy of his future Regard and Favour. No Sight so agreeable to God, no Sacrifice so acceptable to him, as the profound Humiliation, the solemn Intercessions

* *Psal. lxxx. 15, &c.*

of a whole People : These, my Friends, if sincerely perform'd, will engage the God of Armies on our Side : *If we do thus seek unto God betimes, and make our Supplications to the Almighty, surely he will now awake for us, and make the Habitation of our Righteousness prosperous; and though our Beginning hath been somewhat discouraging, yet our latter End shall be comfortable and triumphant*.*—And in this Service we may *all* engage ; we may *all* add something to the common Stock of national Humility and Devotion : The poorest, the most infirm may lend his Assistance here ; even the tender and weakest Sex, *whose Hands are not formed for War, nor their Fingers to fight*, may yet by the Importunity of their Prayers, express their Zeal for the public Good, and add Wisdom to the Counsels, and Strength to the Arms of their Friends, Fathers, Husbands, Brothers, and Sons.—Let God be for us, and we will not fear what all the Rage and Malice of Men can do against us : And this Spirit of Piety, this Humility and Devotion which I am now recommending, if general and sincere, will

* Job viii. 5, 6, 7.

be our best Encouragement, our surest Pledge that he will be so.

And surely we should be no ways indifferent, or slack in this very necessary and becoming Service, did we but consider in the next Place----the Greatness and Excellency of the Blessings we are called to pray for under these Expressions, *Peace be within thy Walls, and Prosperity within thy Palaces.*

And these, indeed, comprehend every thing which can make a Nation great and happy. To these we owe the Security of our Persons and Properties, and our Improvement in the several Arts and Advantages of the civil and social Life: All the natural and temporal Felicities that Men can wish for or enjoy, are contained in these; yea, even the principal Advantages which relate to our spiritual and eternal well-being. In their full and proper Meaning they denote our Kings to be the common Fathers of their Subjects; our Nobles, generous; our Judges, uncorrupt; our Merchants, prosperous; and our common People virtuous and brave. They denote an utter Absence of all the base Arts of Tyranny, Injustice and Oppression; of all the inhuman Methods which arbitrary Power, accompanied with insatiable Avarice, or extrava-

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gant Ambition, often makes use of to plunder and harraſs a miſerable People. In thoſe happy Times which theſe Expreſſions are intended to denote, all Hatred, Rancour, Malice, with the dark and hideous Train of Fears, Jealouſies, and Suſpicions, are baniſhed from amongſt us: No daring Injuries and Inſults attack us by Day, no frightful Alarms terrify us by Night; no mournful Cries of the injur'd Fatherleſs and oppreſſed Widow; no ſorrowful Complaints of Juſtice with-held, and Villany conniv'd at, wound our Ears, and grieve our Hearts: On the contrary, Juſtice is fairly adminiſtred, the Wicked puniſhed, the Injur'd vindicated, and the Weak protected: Every Man ſits under his own Roof, and enjoys the home-felt Comforts of his own Family, none making him afraid. Industry is encourag'd, Honesty and Truth rewarded; and whiſt the Property of Labour is ſecure, whiſt we quietly enjoy what our Diligence gathers, or our Prudence improves, every Man is encourag'd to attend to the Duties of his Station, becauſe he is ſure of taſting, without Diſturbance, the ſeveral Pleaſures and Comforts of it.—In a Word, this ſingle Expreſſion of Peace implies all that can delight or rejoice the Heart of Man; it ſprings from the beſt and moſt excellent Principles; it

leads to the most happy and desirable Ends ; it creates Joy where it is not, it secures it where it is ; adds fresh Lustre to every thing that is agreeable in human Life, gives a double Relish to all the Charms of Society, and calls forth all the kind and generous Affections, all the serviceable and endearing Actions, which render Man useful and agreeable to Man.

These are but short Hints of what may be intended and implied in the Expressions, *Peace be within thy Walls, and Prosperity within thy Palaces.* They may be sufficient, however, to convince us of the Greatness and Excellency of the Blessings hereby denoted, and to alarm us against every base and daring Attempt that may be formed against them ; especially, if we attend to this additional Motive intimated in these Words ; *For my Brethren and Companions sakes, I will now say, Peace be within thee.*

And, indeed, such is our present Situation, so awfully threatening is the Storm that seems to be gathering round us, which (if not graciously averted) overwhelms ourselves, our Friends, our Country, in one common Ruin ; that if we have any Principles of Humanity, any Sentiments of Generosity, any Regard for public Happiness left, we must necessarily be awakened into a com-

passionate Concern, not merely for any private or personal Suffering, but for the general Calamity and Desolation which must likewise overtake every *honest* Man within *these three Kingdoms*, who retains any Regard to the Interests of Truth and Virtue. Every thing that is dear and valuable to us, with respect to both Worlds; our Religion, our Laws, our Liberties, in a Word our *All*, as *Englishmen* and *Christians*, is threatned to be wrested from us. And can I be indifferent, can I be unconcern'd at the rueful Prospect that lies before me? No, if I forget thee, O *Britain*, may my Right-hand forget her Cunnings; if I do not remember thee, let my Tongue cleave to the Roof of my Mouth; if I prefer not thy Interests above my chief Joy, if I am insensible at thy Sufferings, blot me out of the Number of thy Children; and abandon, scorn, and for ever cast me from you, O my *Brethren, Countrymen, and Companions!* if for *your sakes*, I do not say, *Peace be among you.*

Yes, my brave Countrymen, *for your sakes, I will say, Peace be among us.* I know you to be firm, couragious, resolute; I know you would not count your Lives dear, so that you might transmit what are still dearer to you than Life itself, your *Religion* and *Liberties,*

Liberties, safely down to Posterity. But must your Blood first be the Price of our Deliverance ! Must your Lives be put upon an equal Hazard with those of worthless Ruffians, and perjur'd Rebels ! Must thy Fields, O *Britain*, be drench'd, and thy Rivers stain'd with the Blood of thine own Sons ! Must Neighbour rise up against Neighbour, and Kinsman against Kinsman to War ! Must any sincere *Protestant*, any worthy *Patriot* fall by thy Attempts, thou despicable *Tool* of *France* and *Rome* ! Nor thou, nor all thy miscreant Host, are worth the Life of any one of my honest, brave, loyal, virtuous Fellow Subjects ; and *for their sakes*, therefore, *I will now say, Peace be among us.*

The same Wish will I again repeat, O my *Brethren*, my *Countrymen*, my *Companions* ! Are you not now bless'd with the Administration of a wise, and just, and merciful Prince ? Do you not enjoy the Security and Privileges of a Constitution the most happy, the most enviable upon Earth ? A Constitution nicely balanc'd betwixt the equally dangerous Extremes of *absolute Sovereignty* and *popular Licentiousness* ; a Constitution where, as no one is above the Restraint, so no one is below the Protection of the Laws ; a Constitution where the poor Man enjoys
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his *Cottage*, by as firm a Tenure as the King enjoys his *Throne*; a Constitution, where 'tis the Glory of the Monarch to govern Freemen, not Slaves; and the Glory of the Subject to be bound only by the very Laws which he himself had a Share in appointing: In a Word, a Constitution where the true Interests of Prince and People, of *Court* and *Country*, are immutably the same; and the most wretched and deplorable Calamity that can possibly befall us, is, when they come to be divided.—And shall this great, this dreadful Calamity now take place? Shall any Interests be now set up opposite to those of that brave and worthy Prince who has protected us in the free Enjoyment of all our lawful Rights and Privileges? Shall the noble Fabrick of *English Government*, that *fair Residence* of *Honour*, *Truth*, *Mercy*, *Liberty* and *Justice*, the Work of Ages, and the Envy and Admiration of Nations, plann'd by the wisest Heads, and carried on by the warmest Hearts, and for the Defence of which so many of our brave Forefathers have resisted, and fought, and bled; shall this be overturn'd, and out of the Ruins of it, a *wretched Habitation* rais'd for *Cruelty*, *Tyranny*, and *Oppression*? Shall a haughty and ambitious Monarch, aiming at universal Empire, and laying his destructive Schemes

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to oppress the antient Liberties, and overturn the antient Constitutions of Kingdoms; shall *He* impose a Prince upon us, only to be the pernicious *Instrument* in executing the accurs'd Designs he has form'd for our Destruction? Shall *England*, that has so often been the *Terror* and the *Scourge* of *France*, at length become her *Servant* and *Vassal*? Shall our *rich Men* be all made *Beggars*, and our *Noblemen*, *Slaves*? Shall the free-born Subjects of a generous Prince, the beloved *Children* of a kind and obliging *Father*, become the base Servants of a cruel Master, and the suspected *Slaves* of a revengeful *Tyrant*? Forbid it God! O my *Brethren*, my *Companions*, my *Countrymen*! my Heart bleeds within me, at the least Apprehension of such a prodigious Calamity, and for your sakes, I again say, *Peace be among you*.

The same Wish will I once more repeat, O my Fellow *Subjects*, my Fellow *Christians*, my Fellow *Protestants*.—You now enjoy the blessed Liberty of worshipping God, according to the best Dictates of your own Consciences: The Scriptures, those Oracles of Truth and Wisdom, are not concealed from you; no Man is *Lord* over your Faith; but you are left in the Affair, which immediately concerns only yourselves, even your own Salvation, to the Direction of
your

your own Understanding, to the Freedom of your own Choice, and to the sole Authority of your supreme Lord, whose Servants you are, and by whose Decision alone you must stand or fall. In the Plainness and Simplicity of the Gospel, though according to the Way which your Enemies call *Herefy*, you now worship the God of your Fathers.—And is this happy Privilege, this invaluable Blessing attempted to be taken from you? Are not only your civil, but also your religious Rights and Liberties, threatned to be overturned and discharg'd? Must the honest, open, candid Designs of Protestantism fall a Sacrifice to all the Roguery, Craft, and Artifice of *Rome*? Must pure and undefiled Christianity give way to Popery, the base and scandalous Corruption of it? Popery, a Religion (if we may be allowed to call it by that Name) so very perverted, that 'twou'd be even Blasphemy to say it came from above, since 'tis earthly, sensual, devilish; fitted only to serve the Designs of Ambition, Avarice, Lust, and Revenge; built upon Craft, propagated by Falshood, and supported by Cruelty. Popery, that fatal Engine, in the Hands of a tyrannical Prince, and a cruel Priesthood, to oppress both the Bodies and the Souls of Men: Popery, that base Invader of all the natural
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and divine Rights, both of Earth and Heaven : Popery, that complicated Scheme of Villany and all Manner of Mischief, the Master-piece of diabolical Wisdom, and well worthy to be hatch'd by the deepest Politicians in the Conclave of Hell : And must this enter with all the merciless Cruelty of *religious* Rage, to take sweet and *holy* Revenge upon an heretical and long-resisting Nation ? Must the bloody Flag of this Church militant, be again display'd over your religious Assemblies ? Must these Houses of Prayer, in which you now so securely call upon your heavenly Father, be again disturb'd by base Informers and rude Sons of Violence ? Must the Plainness and Simplicity of your Worship, a Worship only intended to recommend your *Hearts* to God, and to render you *benevolent* and *useful* to Mankind, be banish'd to make Room for all the Pomp and Pageantry of popish Ceremony and Superstition ? Must you be again call'd upon to embrace the Errors and receive the Impositions of that cruel and tyrannical Church ? And if you have the Courage, and Honesty enough left to withstand, must the Fires of *Smithfield* be kindled afresh ? Must the Ax and the Faggot be call'd in to convince you how *irresistable* their Truth ? Must all the bloody Persecutions

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cutions of an *unrelenting Mary*, and all the violent and alarming Measures of a *bigotted James* be acted over again? These, O my Fellow *Subjects*, my Fellow *Christians*, my Fellow *Protestants*, are the Events which unavoidably follow from suppos'd Success of that insolent Invasion with which you are now alarm'd; and therefore no one that wishes well to the Cause of Truth and Virtue, but must say, Peace be among you.

But these are melancholy and startling Reflections: I proceed therefore----to the last Circumstance I propos'd to consider, *viz.* The Hope and Encouragement here afforded to every one who aims sincerely at and desires his Country's Welfare; *they shall prosper that love thee.*

These Words might likewise be very properly translated, *let them prosper that love thee*: It may appear more humble and decent then, to apply them in this latter Sense, and to take Occasion from hence to express our hearty Wishes and Desires for the Prosperity of those, who *now* discover themselves to be the real Friends and Lovers of their Country; Wishes and Desires perhaps no less favourable and promising Omens of Success, though less confident indeed than the most positive and peremptory Assurances.

Accept

Accept our Wishes then, thou brave and worthy Prince, whose just and gentle Government of this Nation eminently distinguish Thee among the *first* who *love her* ; accept of our most cordial Wishes for thy Prosperity and Welfare : May thy Crown sit easy upon thy Head, and thy Throne stand fast against the rudest Attempts that may be form'd against it ; may'st thou long enjoy the peculiar Honour and Happiness of reigning over the Hearts of a mutually loving and beloved People ; may'st thou long continue the darling Instrument of Providence, to curb Ambition, to protect the Feeble, to vindicate the Oppress'd, and make even distant Nations happy ; and when thou art at last call'd from an *earthly* to take Possession of an *heavenly* Crown and Kingdom, may a long Succession of brave and virtuous Princes, in thy House, be continued to support the Liberties, to protect the Rights, and to make glad the Hearts of our latest Posterity. --- Accept our hearty Wishes for *your* Prosperity, *ye* whose Virtues reflect a Lustre upon your Nobility, and who so worthily signalize your Zeal, and exert your Influence for your Country's Safe-guard : May the Success of your Endeavours be equal to the Uprightness of your Intentions, and the Generosity of your

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Views; may those Honours you so justly deserve, be handed down without Blot or Stain to your very last Descendants: As you shine second in Rank, so may you ever continue worthy to be held second in Affection to the Sovereign himself; and as you are the principal *Ornaments*, so may you long continue a principal *Support* of the *British Throne*.—Accept of our best Wishes for your Prosperity too, ye *brave* and *generous* Men, whose vigorous and timely Resolutions have effectually supported the sinking Credit of your Country: In Return of this signal Service, may it ever be said of this Land, *Her Merchants are Princes, and her Traffickers the Honourable of the Earth* *; may your Wealth and Riches increase, of which you know how to make so good, so generous an Use; may your Commerce be as extensive as the Earth and the Sea; may no desolating Storms and Tempests shipwreck your Vessels, or ruin your Fortunes; but may the Winds and Waves administer to your Security and Success, and, as connected with these, to the common Prosperity and Advantage of these Kingdoms.—Accept of our sincere Wishes too, ye Ministers of Religion, such of you, who, inspir'd

* *Isai.* xxiii. 8.

with a Love of *Truth* and *Liberty* yourselves, endeavour to confirm the same Principles, and awaken the same Sentiments, in the Hearts of others: May the Work of the Lord prosper in your Hands; may your honest Endeavours to raise in the Minds of your People a becoming Sense of the Blessings they enjoy, and a just Indignation at the impious Attempts that are form'd against them, meet with their deserv'd Success; may you, the Ministers of Peace, have the sacred Pleasure to see Peace, and with that true Piety and Religion flourish. --- Accept, likewise, of our most hearty Wishes for your Honour and Safety, ye *brave Countrymen*, whose Lives must be endanger'd in resisting the Arms of *Perjury* and *Rebellion*: May the great God of Armies cover your Heads in the Day of Battle; may your Enemies fall, bow down, be scatter'd before you; may the Sword of the Lord, and of Liberty, cut thro' all the Host of Slavery and Superstition; and may your Success be as great and compleat, as the Cause you contend for is just and righteous. --- To conclude; accept of our best Wishes for your Prosperity, every *honest Briton* and *Protestant*, who, in this critical Juncture, feel your Hearts glow with a generous Zeal for your Country's Welfare. — May you have the Comfort to see all the Disturbers

Disturbers of your Peace dismay'd and confounded ; may the seditious Instrument of this horrid Rebellion, if he is not reserv'd to a more ignominious Fate, be sent away *with a Hook in his Nose, and a Bridle in his Lips, and turned back by the Way by which he came* * : May you have this further Satisfaction, not only to see the audacious Attempts of any *foreign* Invader, but also the malignant Hopes of every *home-bred* Enemy, utterly disappointed ; that even those who may be inclin'd to wish ill to your Cause, and to prophecy against it, may be oblig'd, in spite of Envy, to pronounce a Blessing, and forc'd like *Balaam* to take up their Parable and say, *Behold, God hath blessed, and I cannot reverse it ; he hath not beheld Iniquity in Jacob, neither hath he seen Perverseness in Israel : The Lord his God is with him, and the Shout of a King is among them. God brought them out of Egypt ; he hath as it were the Strength of an Unicorn ; surely there is no Inchantment against Jacob, neither is there any Divination against Israel, according to this Time, it shall be said of Jacob and of Israel, what hath God wrought* †. In a Word, may you, whilst you live, quietly enjoy the Privileges you

* *Isai.* xxxvii. 29.

† *Numb.* xxiii. 20—24.

now possess; and dying, may you leave them an unalienable Patrimony to all succeeding Generations.

Such, each worthy Patriot, are the Wishes we form in your Behalf; such, each sincere Lover of your Country, are the Prayers we put up for your Prosperity, Prayers which we trust will be graciously heard; Wishes which we hope will be speedily accomplished; and that the approaching Deliverance of the Nation will make it indeed appear, that they *shall* prosper who love her. --- Yes, we trust that the same God, who in so eminent and signal a Manner delivered this Nation from the arbitrary Views and lawless Oppression of that *very Person*, from whom this insolent Invader boasts his being descended, will still defend you from any fresh Attempts, founded upon the same *unrighteous Principles*, and leading to the same *destructive Ends*. We trust that the same good and gracious Being, who so wonderfully restor'd your Constitution, when well-nigh lost, and repair'd the Breaches *Popery* had made, by fencing you in with a *Protestant Succession*, will still continue to you the Security of this invaluable Blessing, and never again subject you to *that Yoke, which neither ye nor your Fathers were able to bear*. — But should it be otherwise, (which God forbid)
yet

yet in this Respect we will confidently declare, you *shall prosper* : You *shall* have this Comfort and Satisfaction, that you have not basely betray'd the Interests of your Country; that you have not stood by indifferent and unconcern'd at her Calamity; that in all the Methods of *Prudence* and *Piety*, by all humble Supplications with God, and all suitable Endeavours with Man, you have sought her Deliverance; and may reasonably hope, that when you are separated from this *earthly*, you shall be translated to a *heavenly Country*, even *the new Jerusalem, the City of the living God*; where nothing that annoyeth or createth Disturbance shall ever enter, where neither yourselves, nor Brethren, nor Companions, shall meet with any Interruption of your Happiness, and of which it may truly and perpetually be said, *Peace is within her Walls, and Prosperity within her Palaces.*



F I N I S.

